Rough Field Notes- Misc. 16 B19-005H/010(16)

says "No. I am afraid". This is if they have not seen them. Illegible "Your doctors are already (hurunta) so do not do so. One of them gets up & says "He knows nothing of our business". Then F of boys gets up & tells who boy is name is to be, & what mask is to be. Sing - men make song ~~of~~ suppose sedly impromptu, really done before, they sing it first, then all sing it. Then presents are made, upaying (kusuit) debts, & paying with interest, any fruther over interest given out too.

Sept day the carpenters start making mask, anybody can see them doing it. He gets several masks made, keeps one and gives others away to anyone.

At mon-eating dance, 2 Rivers Inlet men came in, & were given Present (persint) business, & return not speaked. Guest of honour sits by chief who is being danced, and guest is bitten in honour & gets presents later on.

One Wk dance~~x~~ ~~fo~~ man wears bladder over rectum and pretends to shit. Throws this round.

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(1) Returned with interest.
(2) Louisa can give dance whenever she likes.
(3) Held in water
(4) Nothing to do with catching of otter, question regarded as huge joke.
(5) Early ancestor became (askwila) because he saw crash of heavens = (whodjenny). Later he ~~saw~~ shot otter in place, hence the local basis of otter-hunt.

(Smitlax) was furthest village up valley, hence thought to be nearest sun, hence knew all about sun. Whodjenny was first of ~~the~~ people.

a (hasuit) dance.

~~About noon~~ Carpenter makes figure of an otter, tied in water with long rope, test to dive. Next ③ day messengers go round, about noon saying "Come & see (the tenas) ~~boys~~ get her (suit) in water". All go down to beach. Louisa, wearing eagle's feather, dives into water, & tucked by a couple of (hasuits), dives in & grab ④ otter, at same time another cuts rope. She carries it back, helped by crowd to house. Then all beat on floor & time; with calling. This is to make otter return to suit. Otter then put in ⑤ box at back of room. Used again next year. After put it away, all sang any popular song belonging to any (hasuit) present. Then a feast. ② When she first gets her name presents ① are given, on ③ later occasions only food, a feast. Father does main part of food providing, husband may help, but not compulsory. If child lost in summer, parent does own (hasuit) dance to month, same by child for dead person. At such a ceremony the dance sung - even make new song for occasion, Louisa telling them Joshua's story, his (seem) story of Kalisher.

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(1) Not done in modern times

(2) al'nu s ɔ m = showing where to get (kusiut) name.

(3) Only done at first (kusiut), done for all kusiut initiations.

(4) 3 (kusiut) dances in which canoes are lashed, only occasion on which canoes are lashed. Planks are laid across, & lashed, planks laid on for dance floor. In old days accidents common & people drowned. In that case some outside tribe, e.g. Bella Bella would hear of it, & tell a third tribe to come & wallop Bella Coola for this disaster. Same for broken sidewalk. Punishment for mistake, same all up & down the coast. Tribe No. 2 can choose who they want to come in, & 3rd cannot refuse. Bella Bella would have to verify before calling in 3rd tribe. Bella Coola used to clean up on own towns if disaster. All townspeople have got to turn up & fight.

(5) On all occasions have to ask permission to give out (kusiut) dance, but always granted.

(6) One of Bobby's ancestral names. A name can lie dormant for several hundred years, never forgotten, & can be used on later occasions.

(7) Every (kusiut) name has its place, & last word of song tells where it is. The name is "name of x place". When first people came down they put names on certain places, henceforth any man wanting such a name has to go

haggie's (husuit) dance. She is Stub, an orphan. At time lately married to Bobby Ruben. Bobby & 2 sisters were (husuits). They asked (honodyone) to allow them to show her how to get (husuit) name, supposedly in certain places. Last day Mrs. Bridge took Maggie to dance. Call messengers called (husuits) to dance hall. Then Mrs. B & Maggie hid in place where name was hidden, spending night in mountain. Other knows go with the two. Next morning assemble in dance hall, send messengers to call people to dance hall, to go meet the party. People went on horseback to meet them, walking down bank. Taken on board, still dancing. That night dance in smoke-house, stones thrown back & forth

to some place. Suppose Joshua has name & this, name his dormant then one person has to go to place for name. If I was one of first men on earth, & hunting e.g. goat. I tried to shoot goat, but 2 year old goat jumped & vanished. I go to same place & jump, get into mountain sometimes stop for year in mountain. One man on mountain opposite Grant's place, inside were animals in form of men who taught him. In other cases contact with person went down

(8) he (sent) comes, they spend night dancing & singing. Somebody must

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show place & presents must be given to get home.

(9) Story deals with first occurence, in this case no action.

(10) lashed canoes = a'sa'wàna'axq. 2 or more.

raft = 'satz'qla

one canoe = tatas

Salt water Indians do same, perhaps more so. Canoes often lashed at different distances.

About 10 years ago Joshua went to Rivers Inlet to bring up Dr. Tom, a famous West Coast doctor, when waiting return boat 3 Kitamaas & were told him the story, they ever knew. About a year earlier at Kitlope, a were died and was buried. Man felt bad, he saw her dresses etc, made him think of her clothing. He took clothing out to her grave about 1 week later, & was about to bury clothing. He sat by stuff, crying. He saw opening in ground down he went, till he got to a rich, flat country, better than this world. He went along & heard singing so hid behind bushes. There were several groups singing, from group to group, went on. Man ~~he~~ listened for a long time, then saw 2 people, clad in new white clothing, as they came he heard rustling of their clothing. He recognized one as his dead wife, the other as another dead man. He thought she probably decided she had better go back to earth & think some more. Went back & burnt up things. Now almost night, he had been away all day & grown-up D was worried. Went back & she saw he had been crying. He told her not to interrupt & as he ate she told her story & said he would take her back next night. She told him not to, if had gone of own accord, would cause trouble. But next morning he went down again, hid in same.

place & heard same singing, saw same couple. We stood up, grabbed
Wife, shoved off other man, told w he had come to take her
back up above. We took her up above, to own house. D was scared &
sat at side of house. We opened door, saw her father was holding
hand out, holding something, she could hear light steps and
rustling of clothing, but could see nothing. F left hand went
into bed room, got bed ready. F led W in, D could hear her
F talking, & giving answers, but could not hear her parents.
F asked how she liked below, said better than earth except for
lack of food, so all people make invisible hooks, & come to your
houses, hook food; this is why a person drops crumbs & do
not need much. so when you eat, throw a little into fire for us. If
you drop food & later pick it up, the dead wait & beat you with
invisible hooks, hence pain in stomach, head etc. She asked if he
had eaten all dry salmon, he said "no", we have been so troubled
since your death, that we have hardly eaten anything. He said he
wanted to see it, left bedroom to see it in main house. D could hear foot
steps, saw lid open, ropes untie, salmon piled up beside box, but
could see no human form. W but there was big pile, it walked out